3:Wolf F-5 (1959-1961) 1968 AD5 Taiwan Hokkien AD5
Peihotien

If Lim Hue-lieng and his wife had married Gioq-ki to a young Taiwanese willing to enter their family as an adopted son and descendant, he could have provided the family with a future in the true Taiwanese sense of the word—a chain of descendants continuing for generations after the personalities of the present representatives are forgotten. Even if Gioq-ki and her husband had given one of their sons the Lim surname, obliging him to make offerings to his grandparents' ancestral tablets, there would have been some hope for a future family. Chang Jong-kuei, for reasons known only to him, was unwilling to give even this solace. Although he let his father-in-law believe that the oldest boy bore the Lim surname, he secretly registered him as a Chang.

The marriage of A-hua, So-lan's adopted daughter, is yet to be arranged, and many childless couples have provided their link between past and future through the marriage of an adopted daughter. But times are changing; couples are making their own decisions about marriage partners; young men are now less willing to make the low prestige marriage that cuts them off from their own ancestors and joins them to someone else's. So-lan had little luck with Gioq-ki and it will be difficult to arrange a good match for A-hua. An adopted daughter's inheritance is always questionable when there is a "real" daughter alive. Due to her own ingenuity and the assumed loyalty of her daughters, Lim So-lan need not worry about support for her old age, but she must be satisfied with a pseudo-family that will end with her death. She no longer dreams of a house that can be enlarged to shelter generations of descendants—an apartment in a row house is her present and she has no future. If after her death anyone thinks to make an ancestral tablet for her, it will rest uneasily on an altar dominated by other surnames—a meaningless piece of wood, a link without a chain.

59
602
121
182

(11) Respect and obedience are due from younger generations to older generations.

[561] (12) Respect and obedience are due from younger people to older people but in lesser amounts than that due between generations.

[562] (13) Respect and obedience are due from females to males.

[602] (14) People who are related consanguineally can maintain more harmonious relations than people who are not related.

[602] (15) People who are related affinally can maintain more harmonious relations than people who are not related at all.

[578] [562] (16) Females naturally have more quarrels with other females than do males with males.

[737] (17) It is the responsibility of an individual's descendants to care for him in his old age and having descendants is the only protection for old age.

[589] (18) Both a child and a person beyond age sixty are something less than a mature and responsible adult and not capable of properly representing the family or making the best decisions.

A preliminary analysis quickly reveals that some of these items are in direct conflict with others and that operationally, some principles may be in conflict with others. Moreover, the ranking of the items is not fixed or clear. For example, there is no conflict generated in terms of (11), (12), and (13) when a grandfather interacts with his granddaughter. However, there is conflict for the same items in the case of a woman and her son-in-law, i.e., (11) and (12) declare her superordinate and (13) subordinate. This latter example may indicate why there are more conflicts in a household containing an adopted-in husband.